

# BIBLE SOCIETY RECORD.

Published Monthly by

Rev Alfred Elwyn <sup>m</sup>  
1422 Walnut Street Feb 91

Bible Society.

VOLUME 35.

NEW YORK, NOVEMBER 20, 1890.

NUMBER II.

*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## PERSECUTION IN PERU.

Somebody in Peru is terribly afraid that disaster will come to the cherished institutions of the republic, in case the people at large are allowed to read the word of God and to assemble in an orderly way for the worship of their heavenly Father. This is the sole cause of the persecution and imprisonment of one of the Agents of the American Bible Society, an ordained minister of the Methodist Episcopal Church, who has been kept in prison in Callao for months under charges which impute to him no more grievous offense than that of having told the story of the gospel to a company of Christian believers, and distributed among them the Holy Bible in the Spanish tongue—a book which the ecclesiastical censors denounce as “prohibited and immoral.”

What the immediate issue of Mr. Penzotti's imprisonment is to be, time will shortly show; but no one can well doubt that before long Peru must come into the rank of the republics farther south, and allow full liberty of worship and the widest circulation for the word of God. To imprison a man whose grave offense against the public good consists in his pointing out to his fellow-men the way of escape from sin and death, is a desperate step which shows the waning power of a priesthood whose interest it is to keep the people in ignorance. It is a specimen of intolerance which must cause discussion in the public prints and open the eyes of men to the dire effects of spiritual tyranny. The inconsistency of the thing will attract attention. Pagan worship is carried on in the cities of Peru by the Chinese without let or hindrance; why should the worship of Christ be forbidden? For thirty years American and British ministers have been allowed to maintain public worship in Callao in the English language; why should they not be allowed to say “Our Father” in Spanish if they prefer? For more than three centuries the Scriptures of the Old and New Testaments have been printed in the beauti-

ful Castilian tongue, and the bishops and priests in affiliation with Rome have shown small desire to have them known and read by their adherents; why should they be allowed to invoke the strong arm of the civil power to restrain the circulation of that Book of books, the genuineness and value of which they dare not formally deny? Such attempts at repression belong to another age than the present, and in Peru, as elsewhere, a larger liberty is sure to come. Perhaps Penzotti's imprisonment will hasten the day of freedom. In Argentina and in Chili full liberty of worship is guaranteed by the constitution, and yet it is not many years ago that the women of Santiago, at the instigation of the priests, stoned in the public streets the men who were proposing to introduce liberty of worship into the constitution of Chili. Is it worth while to despair of the republic of Peru? If the officials suffer themselves to be used as the tools of the priesthood, so much the worse for the officials. The truth is mighty and must prevail.

Mr. Penzotti, a man of estimable and spotless character, a preacher of rare fervor and power, and a pattern for believers in simple faith, has once before been subjected in Peru to the indignity of imprisonment in the common jail. That was at Arequipa, somewhat more than a year ago, and after confinement for nineteen days he was set free by order of the national government. He is now nearer the national capital and held in stronger bonds, awaiting trial on charges which we have not seen clearly stated. He was arrested in Callao on the 25th of July, and at the latest date, the 15th of October, the case had not come up for trial. One letter of his was printed in the *Record* for September, and other extracts from his communications will be read with interest.

On the 30th of July he wrote to his associate and friend, Mr. Milne:

DEARLY BELOVED: From the interior of a prison I write you these lines. As it is possible that the



news of my imprisonment may reach you from another source, and cause you sorrow, I have thought it prudent to write to you myself, with the object to tranquillize your mind. I can say with all certainty, and without dissimulation, that even in prison, with thieves and murderers, the Lord is with me, and I am happier than I could have expected. I prefer to be in prison with my Saviour than to be at liberty without him. On entering it I asked God to bless my confinement, and he has heard me. To-day is the fourth day that I am under iron bars; but "the word of God is not bound," as saith St. Paul, and as Dr. Drees preached when you visited us.

As is natural, I am endeavoring to do what I can with the prisoners to make known to them the good news of the gospel, and some of them manifest much interest. I have also managed to dispose of some Bibles and a considerable number of tracts. I rejoice that all the congregation, instead of being discouraged, have taken a deeper interest and shown more zeal for the extension of the kingdom of Christ. On Sunday, the 27th, the chapel was full; and, in the midst of sobs and abundant tears for my imprisonment, they presented at the throne of grace fervent prayers, the effect of which I felt.

The church-members to the number of from thirty to fifty visit me daily, and many of them not without tears, while some bring me presents. As is natural with so many visitors and so many manifestations of love, the days pass very happily; and the first part of the evening I occupy myself in the Lord's work among my companions in misfortune. My family pass the greater part of the day with me, and bring me my food and all that I could wish. The governor of the prison has much consideration for me, and does not hinder any one from coming to see me.

It is due to my visit to Bolivia that things reached the extreme of sending me to prison. Before going there I presented a duly-empowered representative to the judge and to my advocate, but he fell sick, and my advocate did not have full knowledge of the condition of affairs, owing to the underhand procedure carried on against me for the crime of preaching the gospel and distributing prohibited Bibles. The Jesuits' hand appears in their delaying my arrest till Saturday, at 4 P. M., so that there would be no opportunity to do anything for several days, the next day being Sunday, and the three following days a national festival, when all tribunals are closed, and the condition of things is abnormal on account of the election of a new president. As the judge in Callao cannot intervene, it is necessary to appeal to the court of Lima.

All things considered, it appears to me that this will contribute to the good of the work, and hasten the day of toleration, if not of liberty of worship. This is the opinion of several intelligent and influential men, based on the fact that it is moving things in the capital itself. As soon as the days of festivity are over steps will be taken to secure my liberty under a guaranty, in case the court demands it and makes room for my defense to be made.

The thing I ask of you and my brethren is that you will pray for this poor country and its liberty, and that we may triumph over error and the children of darkness.

I am very happy and contented, and give thanks to God for having chosen me to labor in this vast and interesting field, and that our labors in the Lord are not in vain. My prison is for me a temple of the Lord, and my family and brethren are becoming tranquil, knowing that it is the will of God.

Yours fraternally, F. PENZOTTI.

A few days later he wrote again, as follows:

DEARLY BELOVED: It is now ten days that I am under the bars, and I do not know when I shall be free. I am waiting for the decision of the fiscal, which is momentarily expected. In case it is against me, I ought to appeal to the supreme court, where there will be an opportunity to make my defense. Even when under bars, I am tranquil and content. The bonds of the Lord are very sweet. My family visit me, also friends to the number of from thirty to fifty a day. In the jail are more than one hundred persons, the greater part charged with robbery and some with murder.

Our colporteurs, even when treated with severity and threatened with imprisonment, show admirable firmness. The sale of books is becoming difficult, but those that are sold are well placed. There is a notable agitation on our account, not only in Callao, but also in Lima. It is the opinion of others besides myself that the triumph of the work will, in a great measure, depend on our perseverance at this time.

Two gentlemen, meeting one of our colporteurs on the street, said: "They have your chief in prison; what hope is left for you?" to which he replied, "The word of God is not bound."

I have just received news from Brother Aranzet in La Paz (Bolivia), and he tells me that he had been two hours under arrest, but secured his liberty through the French minister. He says a petition has been presented by the clergy to the government, to prohibit the sale of Bibles and to expel the colporteurs from Bolivia. The sons of darkness are striking out in all directions, like drowning men, but the cause of Christ must triumph. How true the statement of Paul, "We must through much tribulation enter into the kingdom of God!"

I am sorry to see among the telegrams that there is a revolution in Buenos Ayres. May the Lord spare his own! I am much comforted by the ninety-first Psalm when I think of the dear friends in Buenos Ayres. I ask your prayers for this poor country.

With love, yours fraternally, F. PENZOTTI.

Mr. Penzotti's sanguine expectation of having a speedy decision of his case was not realized. A letter dated August 19th has already been printed in the *Record*. Some intervening correspondence has not been received, but on the 15th of October, more than two months after the date of the letter printed above, he was still a prisoner, with no immediate prospect of release. In one of his last letters to the Bible House, he says: "I am still in prison, and a prison very hard also, and very dirty, and I have no hope of coming out yet. I think that in less than a month I may have a sentence of from four months to a year. Many persons of consideration have done what they could to get my liberty, but it is all in vain.



The newspapers take sides, both for and against us; and there is a general agitation. Congress is working for liberty of worship, but there is nothing sure."

## THE QUESTION OF RELIGIOUS LIBERTY IN SOUTH AMERICA.

The case of Mr. Penzotti, the Agent of the American Bible Society imprisoned at Callao, Peru, and awaiting trial on the charge of having conducted religious worship and circulated the Holy Scriptures in Peru, has evidently awakened great interest not only in Lima, where the daily newspapers are taking sides for or against him, but in the other republics of South America. The old question is involved of the liberty to be accorded to men to worship God. That liberty is conceded in Chili, Brazil, and the Argentine Republic. Peru has been tolerant to a certain extent, so far at least as foreign residents are concerned, but of late a certain outbreak of zeal for the established Papal Church has brought to an issue in the courts of the land the question whether the civil power shall be allowed to repress liberty of conscience and enforce the rule of ecclesiastics by fines and imprisonment. The defenders of liberty cannot be indifferent to a case so sharply defined, and we are not surprised to find some of the Peruvian papers emphatically demanding free speech and freedom of faith. How well Mr. Penzotti appears in prison may be seen from the following account of an "interview" with him by a reporter of the *Judicial Daily*, of Lima, which we copy from the *Buenos Ayres Herald*, of October 4th, 1890:

### REV. F. PENZOTTI IN A DUNGEON.

Mr. Penzotti, as his name indicates, is an Italian. He speaks Spanish with a considerable degree of perfection. His intelligence is clear and he readily perceives the point at issue. He came to Peru as agent of a company in the United States of North America for the distribution of Bibles.

Listen to him.

*Reporter.*—Mr. Penzotti, the managers of *El Diario Judicial*, interested in making known to the public the violations of justice that are pending before the judicial authority, have sent me to inquire the causes of the imprisonment you are suffering.

*Penzotti.*—Mr. Reporter, I am entirely ignorant of them, but facts convince me that there is a hidden hand seeking to damage me in every possible way.

*R.*—What is your mission here in the port of Callao?

*P.*—I am the Agent that administers the interests of the American Bible Society in these republics. I have just visited the republic of Bolivia, with success, at least as far as my personal safety is concerned.

*R.*—Have you pretended to exercise ministerial functions in this place?

*P.*—Yes, Sir, among the members of my congregation, but this only after I knew that the enlightened condition of this country permitted the exercise of

Protestant worship, freemasonry, and even the idolatry of Confucius.

*R.*—During your religious services have you allowed all classes of persons to enter the temple?

*P.*—My object has been to seek the greatest circulation of the Holy Book, for which reason it was my duty to set forth its merits before all who might be pleased to listen to me. Nevertheless a doorkeeper has admitted those only who presented tickets.

*R.*—Were your ceremonies orderly? Did religious feeling and reverence prevail in them?

*P.*—Inside the temple due solemnity was always observed, but not so among those who were outside. Some threw stones at the door, and on one occasion they locked us in. All this we bore with patience and pardoned it as an outrage resulting from ignorance. The police, of their own accord, took our part and defended our rights, and from that time our enemies have been making criminal charges against me.

*R.*—When you were called before the judge did you set forth the facts that you have told me?

*P.*—When I began to mention them the judge stopped me, saying that it was not yet the time for these things.

*R.*—Have you had any reason for friendship or enmity among the Catholic priests of this city?

*P.*—I have been told that Mr. Lama is the only tolerant priest among them.

*R.*—Do you know your accuser and who are the witnesses against you?

*P.*—No, Sir, but I am told that they respond to suggestions of the priest Martinez.

*R.*—Have you many enemies?

*P.*—No, Sir, I can flatter myself that the opinion of the community at large is in my favor. I must also praise the attitude of the chief of police, who, animated by a noble public spirit, has treated me with the greatest consideration. My being in prison has caused me to receive manifestations that have been very gratifying to me, and were it not that I am deprived of my liberty and that the interests I represent are suffering damage, I can assure you I would be contented and happy.

*R.*—Do you know the state of the criminal prosecution that is pending against you?

*P.*—I know that it rests with the tribunals of the capital, and everybody encourages me to be hopeful, telling me that the magistrates are men of sound wisdom, and that they are in sympathy with the spirit of progress that characterizes the community of Lima. They understand that my imprisonment is not an isolated matter, but a thing of transcendent social importance, since with equal justice they might imprison the wealthiest men of the community, as are the freemasons, as well as the foreign Protestants and all who have temples that are not Catholics.

*R.*—They have told you the truth. Trust to the decision of our tribunals. Our magistrates are incapable of going against the current of public opinion. They would not have the courage, even should they be fanatics, to retrograde two or three centuries, in order to confirm the inquisitorial decree that orders you, for religious belief, to be sent to a dungeon.

JUDICIAL REPORTER.



## FOREIGN DEPARTMENT.

RUSSIA.—Writing from St. Petersburg, Mr. Prince reports that Golubeff had made a journey of 775 miles along the River Ob, from Tobolsk as far as Berezhoff, three-fourths of the way to Obdorsk, which place he could not reach because the country was inundated for forty miles. On this expedition, in a boat with a covering lent free of charge by a peasant (who also provided a samovar, or tea urn), he appears to have distributed upward of 800 copies of the New Testament and Portions. He was absent from Tobolsk about four weeks. His total distribution in June and July was 1,632 copies. At Berezhoff he arranged with the provost-priest to forward books to Obdorsk. Golubeff evidently finds his way to places hitherto not visited, and is everywhere well treated. The governor at Tobolsk invited him to dine with him. He has probably gone on to Central Asia without much delay at Tobolsk.

### LETTER FROM MR. CARRINGTON.

BANGKOK, Siam, August 28, 1890.

On the 26th of this month we returned from a trip to Ayuthia, which occupied twenty-three days. We experienced a good deal of rainy weather, the rain falling mostly in the evenings and nights. We lived in the boat which I had hired for the trip of a Chinaman for one tical (sixty cents Mexican) a day. Its sides proved to be leaky, and at times we were kept busy with efforts which were not always successful to protect our goods from being wet. In this boat we ate, slept, and lived for twenty-two days; but in the day-time we were relieved by going into the salas (rest-places), and by our work. Our crew consisted of two Chinese and one Mawn. Our cook was a Siamese and our waiter a Siamese, so that in our little world there were represented four nationalities, and as many languages.

At Ayuthia we met with old friends among the natives, who were glad to see us. The city is about the same as when we left it fifteen years ago; but there are some improvements, like the telegraph, post-office, and steamboat, of which there were none at that time. There was quite a stir in the city as the officials had tied up a white elephant to await a visit from the king of Siam. The king came and looked at the elephant, and, as we were told, made a nobleman of the man who had found him. The elephant was not very white—indeed, he was so dark that it would be about as hard to prove him white as to prove that black is white.

During this trip I came into contact with a great many people, and put in circulation 831 volumes of Scripture, of which sixty-three were given away. Two colporteurs reported, on my return, that since they had seen me last they had circulated 722 Portions, of which eight were donated.

### FIRST-FRUITS IN BRAZIL.

From no part of the world do we receive more frequent and telling illustrations of the power of the

printed page than from Brazil. Even among the most illiterate the word of the Lord has free course and is magnified. Such a charm is there about the Scriptures that the unlearned are eager to become readers of the printed book; and as they read, the clouds of ignorance and superstition are dispersed, and they hail the good news of salvation as unspeakably precious. The latest illustration of the power of the printed Scriptures we copy in a slightly condensed form from the account given by Miss Henderson, in *Brazilian Missions*, of a trip to Fartura, a small settlement in Southern Brazil:

Some time during last February a man came to Botucatu on foot from the distant mountain valley of Fartura, thirty leagues away, almost on the borders of Paraná. His errand was to profess his faith and to bring a message to Rev. J. R. Braga from a group of believers who had heard the gospel from an illiterate member of the Church of Lençoes, had read the Bible, or rather had heard it read, were convinced of the truth, and had accepted it. They had been visited once for a few days by the Rev. G. W. Chamberlain and by Rev. D. C. McLaren, and had been waiting for months hoping for another visit, that they might profess their faith and be organized into a church. Impatient of delay, they had dispatched their messenger to beg Señor Braga to go to them. The man returned with a promise that they should be visited at the earliest opportunity; but it was only in July that the promise could be fulfilled. Mrs. Braga and I decided to accompany her husband, and to assist as far as possible in instructing the people.

On the 11th of July our little cavalcade of six animals left Botucatu. One of them was a pack mule with two leather trunks containing our baggage and blankets slung across his back, led by the servant, who was to take charge of the horses. The two little sons of Señor Braga accompanied us—Reuben a boy of eleven, with a good pair of lungs and a voice to help in the singing.

Wonderful things awaited us in the remote mountain valley, which brought vividly to mind the descriptions of the retreats of the Waldenses in their Alpine solitudes, except that here nature has thrown her luxuriant tropical veil over rock and tree, and it is one mass of verdure instead of barren rocks.

Two messengers from Fartura met us fourteen leagues away, and two members of the Santa Cruz church accompanied us as guides through the virgin forests and bridle-paths out through the dense undergrowth, and over the high, treeless campos and mountains which were to be traversed in order to reach their sequestered dwelling-place. Days of hard riding, relieved by the luxuriant beauty of the grand old forests which one drank in at every step, brought us to our destination—a cottage home almost on the top of one of the spurs of the mountain, shut in by trees which hid from view the low, thatched dwellings scattered over the hillsides or in the shut-in valley. In a few moments the house was filled with the people who were expecting us, but we were almost speechless with fatigue, having ridden nine leagues that day, and they were obliged to wait until morning.

The next day they came again early, and our



astonishment grew, as we saw more and more of them, to see the work that the Spirit of God had accomplished in them by the simplest instrumentality. They are a hardy race of yeomen, with strong native intelligence, but destitute of any education except that of nature, *until the desire to read the Bible had awakened them.* Almost the whole population had set themselves to learn to read with no teachers except one or another who knew the letters. The grown men would come with the innocence of children to ask what some *name*, as they called the words, meant. Their books were a stray primer, the Gospels, or a New Testament, a few hymn-books, and catechisms and tracts that had been sent them. They had learned the Child's Catechism and studied the others.

Señor Braga preached morning and night, and the days were spent in teaching them to sing the hymns, which they were anxious to learn, and in answering their innumerable questions about the Scriptures and about practical duties. After instruction and conversation, those who wished to profess their faith were requested to present their names. Fifty-four grown people came forward during the time we spent there, and eight or ten others are waiting for more instruction. On the first occasion forty-seven came, and the touching scene drew tears from our eyes. They know nothing of the usages of public worship, but were quiet and solemn. About twenty-two men were seated on low benches around the little table, which served as a pulpit, and the women crouched on the floor around in Eastern fashion.

After a discourse by Señor Braga, in which he spoke of the choice which rested with them, we adjourned to the open air, where they bowed their heads reverently to receive baptism. The numbers were so great that they had made an arbor of green boughs and covered it with palm-leaves, and here a day or two later they brought their children, family by family, to be baptized. Some of their Romish neighbors came, and on Sunday, "the great day of the feast," one of them declared his acceptance of the gospel, after witnessing the baptism and having read a tract entitled "What Protestants Believe." At Fartura sixty-eight children and fifty-four grown people were baptized in three days. The journey occupied six weeks; but if strength and time permitted we might have gone on for six months and found the way open everywhere. Surely the Lord has showed us great things, whereof we are glad.

#### BRAZIL.

A few months ago a lady friend in Bagagem asked me if we had a church in Paracatu, and when I said no, she said, "But you have church-members there?" and on my assuring her that we had not, she told me that a friend of hers from there had said that quite a number of men met together every Sabbath to have worship and study the Scriptures.

It was a wonderful surprise to me. When we got there this year we found that these meetings began over two years ago. At first a poor blacksmith asked a negro carpenter to go to his house to read the Bible together, both being believers; some one else joined them, then another, and still another, till

there were about fifteen men. Some one among them would read a chapter from the Gospels, another would read a prayer, another a chapter from an Epistle, and two mulatto boys would sing several hymns from a hymn-book I had given to some one. By their earnestness they commanded the respect of everybody.

On Sabbath morning we met with them and led the worship. The "delegado" or sheriff of the town asked me to preach at his front door, which we did every night during the week, except Wednesday, to good audiences which gathered in the street and in the room behind me. Wednesday night we preached in the house of one of the believers, who was a widow, and sixteen persons professed their faith in Christ. Friday night, after the public preaching, we had a service at another believer's house, when quite a number were baptized. Saturday night, before public preaching, the family of the blacksmith was baptized. During the day I baptized, at his own house, an old man seventy-nine years of age, who is not able to walk, and who had never attended mass or other ceremonies of the Romish Church since he was a young man, being then converted by the reading of a Bible. Altogether twenty-eight persons professed their faith, and sixteen children were baptized.—*The Rev. John Boyle, in the Missionary.*

#### THE SWAHILI BIBLE IN CENTRAL AFRICA.

In 1869 the British and Foreign Bible Society printed the first Gospel in the Swahili language, and from year to year they continued to print as fast as the missionaries could prepare the work, until in 1884 the whole New Testament was printed, and generous grants were made to us and other Missions. The Old Testament was partly printed by the society and partly by the freed slave boys, with our printing-press in Zanzibar. The society has now undertaken to print the other books, so that the whole will be completed this year, after twenty years' labor on the part of our Mission and the Bible society.

Now as to the result of this great work. When Stanley went to Uganda he was able to carry part of the Bible with him, written in a language which the people understood. When Bishop Hannington went to his death, he was carrying the good news of the gospel in the Swahili language. Whether you follow the Wesleyan Mission to Larmu, the Church Missionary Society to Rabai, the London missionary to Lake Tanganyika, the Scotch Missions and our own to Lake Nyassa, everywhere you find in use in the schools the Swahili New Testament. And when you consider that Swahili is the trading language of a district as large as the whole of Europe, you will have some idea of the value of the work.

The German emperor talked of taking bullets and Bibles to Africa; where could he have found the Bibles had it not been for the united work of our Mission and the Bible society?

I will give but one illustration of the great use of the Swahili language. In 1884 I was wrecked off Larmu; a Wesleyan native minister came to the shore, and in the most hospitable manner placed his house and meeting-house at our service. There were a number of Europeans in the party, and, it being



Sunday morning, we held our service in English in the meeting-house. The room was filled with Arabs and others who could not understand a word. After service they found out that I knew Swahili, and they took me from house to house to visit the sick. In the afternoon the people said to me, "Bibi, when are you going to pray again?" I got out the Swahili New Testament (printed by the Bible society), and read to them. There were in that room numbers of Arab slave-owners, Hindu merchants, and African slaves of perhaps twenty different tribes, and they could all understand what I read. One thus sees what a variety of people, and what an enormous number, the Swahili Bible can reach.

Our late bishop was a vice-president of the Bible society, and he said: "I feel here (that is, Africa) our work must be all unsound without a vernacular Bible, and the Bible society has made this possible for us."

People at home have but little idea of the labor of a new translation of the whole Bible; it means many years of hard but delightful work; it must be corrected again and again by all who are competent to give an opinion. I have seen the clergy sit up at night to continue their translating, after working in the mission-field from six A. M. to nine P. M. For twenty years this work has been carried on, and, thanks to the Bible society, the task is complete.

It is a great cause of rejoicing for all Christian people that, now that a more vigorous effort than ever is to be made to civilize and Christianize Africa, time will not be lost in translating, but the Bible is ready for all, and, as a poor black man said: "*We hope, sir, that Christ will come up with the railroads.*"—*Ruth Berkeley, in the Bible Society Monthly Reporter.*

## A CHAPTER IN THE HISTORY OF THE TURKISH BIBLE.

[In a little volume entitled "An Intense Life," Dr. George F. Herrick, of Marsovan, pays a tribute to the memory of the Rev. Andrew T. Pratt, M.D., formerly a missionary of the American Board in Turkey, a man of lovely spirit and rare talents, whose twenty years of missionary life gave large opportunity for the exercise of his gifts as a physician, preacher, and editor. His knowledge of the Turkish language gave him special qualifications to act as a reviser of Dr. Wm. Goodell's translation of the Bible in Turkish, after it had been for many years in the hands of the Armenians; and the part which he bore in that work is indicated in the following paragraphs, taken by permission from Dr. Herrick's volume.—*Editor Bible Society Record.*]

In 1867 it became the general sentiment in the Central Turkey Mission, where the popular version of the Bible in Turkish was most widely used, as well as among the churches, that the version must be revised to meet the change in language—or rather the people's use of it—then rapidly taking place. Dr. Pratt was plainly the one man for the work. It was evident that he could not long hold out under the strain that came upon him in the Mission where his work had been hitherto done. Such a revision

could be best undertaken at the capital, the great centre not only of political and politico-ecclesiastical, but also of literary influence in Turkey, where the work of the press of all the Turkey missions is done—the city of unrivalled beauty of site, a city so crowded with historic monuments that it is a marvel that many educated travellers come to South-eastern Europe and yet turn westward without setting foot in the city founded by Constantine, the home of Justinian and Belisarius, the city of Ecumenical Councils, of revolutions in government, the city of Christian and of Moslem glory, of Saint Sophia and of the Mosque of Solomon the magnificent, the city of Chrysostom. But the pen must be stayed. It is no part of our present duty to describe Constantinople, the Golden Horn, the Bosphorus, on whose European bank Dr. Pratt lived the last four and a half years of his life, to recall the life of Chrysostom and the Gregories, the Latin or Moslem conquest, or to give glimpses of the seething human life of that scattered metropolis of the East, with its million people, composed, as the Turks say, of "the seventy-two and a half nations of the world."

### WIDE REACH OF THE PLAN.

From the hour of decision to go to Constantinople for the work of Bible revision, Dr. Pratt had ideas more far-reaching than those which were the ostensible object of undertaking the revision. As a physician, he had been thrown much among Turks of all classes, and he knew that while in former years Turks used a purer and perhaps higher style of language than the Turkish-speaking Christian races, yet education was now making much more rapid progress among the Christians, especially the Protestant Christians, of the Aleppo Province, than among the Turks. Moreover, if Turks had the advantage over their Christian neighbors purely in the matter of language, still biblical thought is familiar to the Christian and foreign to the Turk. Therefore once granted the necessity for a pure and correct Turkish style for the growing demands of Turkish-speaking Christians, and there could be no reason why the same style should not meet the wants of Mohammedans also. And if there were no valid reasons against the unification of the versions, there certainly existed the most cogent reasons for it.

One of the standing objections urged by Moslems against Christians, especially Protestant Christians, is that we deal in the freest manner with the text of our sacred book, and they know not what our Bible is. This fact renders it our most solemn duty to make one and but one version, and that as far as possible a perfect version for all who speak and read Turkish. When we have one version, in whatever characters printed, in clear, pure Turkish that all can understand, and that the most sober Turkish scholarship will approve and indorse, we have gained immensely in the massing of all our Christian forces for the conquest of all races for Christ; we have opened the door of salvation more invitingly to the Moslem races, and greater is the multitude who welcome Moslem inquirers to the living fountains in the identical words of a common Bible. There are twenty million souls whose ver-



nacular is the Turkish. No difficulties, no personal preferences, or interests, or judgments, must stand in the way of the accomplishment of a plan so beneficial, if its accomplishment can be brought within the sphere of what is practical.

#### A LIVING GERM.

Such was Dr. Pratt's thought. Would others share it? Would the demands of Constantinople Turkish style justify his idea? Had others similar ideas? Dr. Pratt brought to Constantinople, in March, 1868, a Turkish grammar which he had prepared on the basis of the well-known grammar of Fuad Pasha, and which was still in manuscript—it was printed and put into circulation the same year. He read over the whole of this grammar to one of the Turkish-speaking missionaries in Constantinople, thus comparing notes, in detail, in regard to the sort of Turkish required for the Mohammedan and the Christian races. His idea received ready indorsement, and that unexpectedly strong and emphatic. And although the idea was not formally adopted by the Mission and the Bible societies while Dr. Pratt lived, yet from the hour when the reading of that manuscript grammar was finished that idea was a living germ, bound to grow and expand. Its fruit is now filling the land. While Dr. Pratt lived, he was, ostensibly, revising what was known as the Goodell version of the Bible in Turkish, in the Armenian character. He always had a singular fondness for the Armenian character to write Turkish in, inexplicable except on the ground that, coming when he did to Aintab, he first learned and used that character. It grew to him and he grew up in it. Of course he read the Osmanli character freely, but he always wrote Turkish in the Armenian character, and preferred to read it in that character also.

In his work of revision he was assisted constantly by Rev. Avedis Constantian, formerly pastor of one of the churches at Marash, later a member of the committee for revising the Scriptures in Turkish, and at present member of the publication committee, and also of the general press committee at Constantinople. He had the advice of Osmanli critics, one of them being of very high rank and fame. He was assisted also by the veteran translator and Oriental scholar, Rev. Elias Riggs, D.D., LL.D., with special references to the original languages of the Bible, and to secure uniformity, in sense, of the new version, with other versions of the Bible, especially those in Armenian and Bulgarian, used alongside of the Turkish version in the Ottoman empire. He was also assisted, for a part of the time, by Mr. Herrick, now of Marsovan. Before Dr. Pratt's death he had published his revision of the New Testament in Armenian characters (it actually issued from the press after his death), and had made much progress in the revision of the Old Testament. His work was of the greatest value to those who came after him. The style adopted by the committee to whose hands the whole work was subsequently intrusted is much nearer that of Dr. Pratt than to that of any previous version.

Miss West reports the following incident as illustrating his spirit in translating the Bible, and as a commentary on the verse, "If any man lack wisdom

let him ask of God:" "I was an unnoticed listener in a corner; Dr. Pratt and his assistant had met with a sentence which baffled them; finally he said, 'Let us ask God about it,' and both knelt for a moment in prayer to Him who understands all languages, then rose and solved the difficulty."

The personal attachment between Dr. Pratt and his associate, Rev. Mr. Constantian, was very close, fraternal, and lasting.

#### JOHN ELIOT'S ALGONQUIN LABORS.

FROM THE CONGREGATIONALIST.

The recent preparation by Mr. Pilling of a "Bibliography of the Algonquin Languages" calls up afresh the wonderful work done so quietly here in Massachusetts, more than two centuries ago, by the Roxbury pastor, from the noblest Christian motives, which, in its Herculean labor, was scantily estimated in his own time, and for which he has had but the meagerest returns of appreciation and gratitude by posterity.

When this country was settled the Indian languages were unknown to the scholars of the Old World, whether in their philosophy or their details. Subsequent study brought out some very curious facts with regard to them. Among the seven or eight millions of American Indians, it came to be estimated that as many languages were spoken as by the seven or eight hundred millions of the Old World. The American Indian, in this respect, proved to be *sui generis*, having only the most remote linguistic connection with the rest of the human family. Vater, in his *Linguarum Totius Orbis Index*, estimated the number of American aboriginal languages at 500, and the most conservative recent estimate abates but fifty from that number. Through them all, however, runs a thread of connection. The American Indian, says Mr. Schoolcraft, always expressed his ideas of objects and actions precisely as presented to his eyes and ears. Dr. Lieber describes the Indian peculiarity as encapsulating words, so that a word will sometimes be made up of seven or eight syllables, each conveying one individual idea, like a set of boxes shutting up into each other.

Of all the various dialects the Algonquin, which was found in New England, has most invited the study of the philologist. An example will illustrate how extremely difficult was the problem which it presented to our fathers, when they sought to employ it as the vehicle of un-Indian, and especially of religious, ideas. The object must usually precede the verb, *e. g.*, *Inine ne wau bum au*—"Man, I see him;" *Wah kie-gun ne ne wau bun daun*—"House, I see it." The verb included within itself noun, pronoun, and adjective. Professor Whitney illustrates the excessive synthesis favored by this group of languages by the Cherokee word: *wi-ni-taw-ti-ge-gi-na-li-skaw-lung-ta-naw-ne-li-ti-se-sti*, which means: "They will by that time have nearly finished granting [favors] from a distance to thee and me." The Mexican name for goat was *kwa-kwah-tentsone*, literally "head-tree [horn]-lip-hair-beard," that is, the horned and bearded beast.

John Eliot was seven-and-twenty when he landed



at Boston, and he seems to have been almost forty before he added to the regular work of his Roxbury pastorate the endeavor to master the Algonquin tongue, in order that he might open the sweet mysteries of salvation to the Indian natives—securing for that purpose the services of a “pregnant-witted” young Indian, who “had been a servant in an English house, who pretty well understood his own language and had a clear pronunciation.” After diligent study for two years or more, he went up to Nonantum, and preached in Algonquin to the Indians there, but prayed at first in English. His pious labors thrived so well that he was emboldened to undertake to translate good books into the native tongue, and did not stop until he had made thus the entire Bible, with other devotional works, accessible to them. Of course he had to reduce their language to writing not merely, but to create what one might call a sacred annex to it, inasmuch as since there was an utter destitution of pure, devout, and spiritual ideas in the minds and on the tongues of the Indians, there was, necessarily, a corresponding destitution of terms for their expression, which had to be created—always with the greatest possible care to avoid, on the one hand, the degradation and misconveying of the divine idea, and, on the other, the clothing of it in some shade of meaning which would radically, if not fatally, misrender the mind of the Spirit.

His first publication in Indian was a primer, a catechism in the Massachusetts Indian tongue, which is supposed to have been issued in 1654, no copy of which is known to survive. The same is true of a second edition in 1662. A third edition was issued in 1669, of which the only known copy is in the library of the University of Edinburgh. It was printed again in 1687, what is supposed to be a unique copy of it being in the collection of the Massachusetts Historical Society in this city.

Eliot's second publication in Indian is supposed to have been of the Book of Genesis, in 1655, of which no copy is known. The third was the Gospel of Matthew, printed—as all the others—at Cambridge, in the same year, of which no copy is extant. In 1658 he printed a few Psalms in metre in Algonquin, which also has wholly disappeared from public view. The next issues were two editions of *Christiane Oonooowae Sampoowaonk* [a Christian covenanting confession] in 166? and 167? One mutilated copy of the first is in the library of the University of Edinburgh, and one of the second in the library of the American Congregational Association in this city.

In 1661 we reach the first edition of the entire New Testament [*Wusku Wuttestamentum Nullordumun Jesus Christ, Nuppoquohwussuaeneumun*], or, “New his-Testament our-Lord Jesus Christ, our-deliverer.” Fourteen copies of this are traceable, of which one in private hands has fetched \$610, and one of the two in the Lenox Library brought \$700. The same issue, without the English title and dedication, is known to exist in two copies, one of which fetched \$340.

In 1663 we get the first edition of the whole Bible translated by Eliot into Indian—making a quarto volume of 300 pages. Its Indian title is *Mamusse wunneetupanatamwe up-biblum God naneeswe nukkone testament kah wonk wusku testament. Ne quoshkin-wumuk nashpe Wuttinneumoh Christ noh osoowesit*

*John Eliot*, which means: “The-whole holy his-bible God both old testament and also new testament. This turned [into Indian] by the Servant-of-Christ who is called John Eliot.” Of this edition, in its various forms, thirty-nine copies are known and described, five of which have been sold respectively at £225, £580, \$900, \$1,000, and \$1,250.

Then was issued, in 1663, Eliot's *Up-Bookump salmes*, of which no copy is known; in the same year his *Vvame Ketoohomae uketoohomaongash David* [all the-singing-songs-of David], of which also no separate copy is known.

In 1685 appeared the second complete edition of the Indian Bible, also printed at Cambridge. Of this fifty-five copies are traceable in various public and private libraries—many in a more or less imperfect state. Among them are included seven copies which have sold respectively for \$230, \$325, \$500, £105, \$550, \$590, and \$950 each.

In 1664—reprinted in 1688—was published Eliot's rendering into Algonquin of Baxter's “Call to the Unconverted.” Of the first issue no copy is known, although one thousand were printed; of the second five copies are traceable, one of which has sold for \$135. In 1665 was first printed—again in 1685—*Mantowompae pomantamoonk*, etc., which was Eliot's translation of Bayly's “Practice of Piety.” A copy of this first edition (of which three are known) fetched \$205; and one of the second (of which six are known) brought \$42 50.

This indefatigable Christian scholar printed two more books of his own in Algonquin, besides one in which he had some slight revising aid from Rev. Grindal Rawson. In 1666 he completed “The Indian Grammar Begun, or an Essay to Bring the Indian Language into Rules,” of which 500 copies were printed—nine or ten being now traceable, two of which have been sold for \$57 50 and £45, 10s, respectively—and, in 1672, he printed “The Logic Primer: Some Logical Notions to initiate the Indians in the knowledge of the Rule of Reason, and to know how to make use thereof—etc.” The only copy known to survive out of the thousand printed is in the British Museum. It is in Indian with an inter-linear translation. The remaining work, which was “in some places a little amended by Grindal Rawson,” was a translation into Algonquin of Thomas Shepard's “Sincere Convert,” whose Indian reads literally into English, “The sincere-man who stands turned-about.” Five copies are known, two of which have brought \$40 and \$100.

We have no space left in which to do justice to the lessons of this wonderful record. If looked at simply as the achievement of the *avocation* of a man whose *vocation* was the pastoral charge of one of the most important churches of New England, these twelve separate works—one of which was the entire Bible—rendered into a strange language which, as a written tongue, after reaching middle life, he had called into existence, cannot be exceeded as a phenomenon of literature; while not even Shakespeare, in his first editions, can compete with this old apostle in the market value of his publications under the impartial hammer of the auctioneer. Richest and best of all, however, is the wonderfully rich aroma of that humble, genuine piety and faithful love of poor souls for



whom Christ died, which carried him triumphantly through such appalling labors.

H. M. D.

## DOMESTIC DEPARTMENT.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

**ALABAMA AND FLORIDA.**—During the month of September I have visited Anniston, Huntsville, Atalla, and Eufaula, all in Alabama. The work is doing well, comparatively speaking, at these points. Eufaula Bible Society made quite a good donation to the American Bible Society for its general work. I have had more invitations to organize new auxiliaries during the month than any month since I have had charge of the work in this district. These calls, some of them, are very urgent. They come from Alabama and Florida. I expect at an early date to assist in the organization of a number of new auxiliaries.

**ARKANSAS.**—September has been a very busy month. I have been away from home seventeen days and travelled 1,250 miles on official duty, have visited and rendered aid to five auxiliary Bible societies, and have held anniversaries of six—besides two more by proxy. I have organized one new auxiliary Bible society.

**CALIFORNIA AND NEVADA.**—During the month of September I visited the Presbyterian, Congregational, and Methodist Episcopal ministerial meetings in San Francisco (to address them on the purpose of the American Bible Society to supply Sunday school children with the Bible), all of whom heartily indorsed the plan. I visited the Christian Convention at Santa Cruz, the California Methodist Episcopal Conference at Pacific Grove, the German Methodist Episcopal Mission Conference at Los Angeles, and the Southern California Conference at Santa Barbara, at all of which I was cordially received and invited to speak in behalf of the work of the American Bible Society. Bishop Goodsell, who presided at these conferences, was very kind, and manifested great cordiality toward your representative and the great work of the American Bible Society. Those in attendance at the Christian Convention manifested much interest in the work of the Society, and promised co-operation.

**GEORGIA.**—The first two weeks of the month were spent in Appling, Telfair, Dodge, and Pulaski Counties. I preached and delivered addresses on the Bible cause in Baxley, Graham, Hazlehurst, McRae, and Eastman, organizing two new societies—one for Appling County at Baxley, and the other for Telfair County at McRae.

The second Sunday I attended the anniversary of the Barnesville Society, in the Methodist Church. Interesting and appropriate addresses were delivered by Rev. Mr. Rogers of the Baptist Church, and Rev. Mr. Johnstone of the Methodist Church.

**ILLINOIS.**—The only auxiliary reporting for September is Enfield Township Bible Society, which improves upon its record, nearly doubling the sales of the previous year, and making a donation of \$75 to the Parent Society.

It has been my privilege to visit four annual conferences during the month, and there is decided gain in some of them in the way of collections the present year. The general interest in the Bible cause is evidently increasing. The plan of supplying the destitute children in the Sabbath schools of the land is received with much favor.

**INDIANA.**—Very interesting, and I trust profitable, anniversaries were held in September with the Bartholomew, Hendricks, and Blackford County auxiliaries. Visits were made to three annual conferences: the Central German at Indianapolis, the Indiana at Martinsville, and the Southeast Indiana at Franklin.

**LOUISIANA AND MISSISSIPPI.**—During the month your District Superintendent has visited officially the following places: Verona, Corinth, Tucker, Tupelo, St. Tamany Camp Ground, and Edwards. At each of the first two places named, he addressed an annual meeting of the local Bible society; and at each of the other places mentioned, St. Tamany Camp Ground excepted, he held a union meeting in the interest of the Bible cause. These meetings were all quite interesting, and the collections, which amounted in cash and subscriptions to \$225 50, were very satisfactory under the circumstances.

**MICHIGAN AND WISCONSIN.**—Two thousand nine hundred and sixty-eight miles of travel has enabled your Superintendent during the month to visit sixteen Bible societies and also six ecclesiastical bodies. With pleasure I acknowledge the uniform courtesy that I received from these general gatherings of the district.

Both the sales and contributions made by the two colporteurs in the field have about doubled. Your Superintendent is permitted to report for the month \$632 50 from the church collections.

**MINNESOTA, NORTH AND SOUTH DAKOTA.**—The second Sabbath of September was spent at Aberdeen, South Dakota. In the morning I preached in the Baptist Church, and in the afternoon the annual meeting of the Aberdeen Bible Society was held in the Presbyterian Church. Rev. Charles Carroll, pastor of the Baptist Church, and your District Superintendent took part in the services. New officers were elected to fill vacancies, and they promise to be active in the good work. The depository is in an excellent place and is well kept. The crops in this vicinity were almost a total failure this year on account of the drouth, and under the circumstances a donation of \$25 from the collections is doing well. Three other societies were visited the same week.

Sabbath, the 21st, was spent at Huron, South Dakota. In the evening the annual meeting of the Beadle County Bible Society was held simultaneously in the Presbyterian and Methodist Episcopal Churches. The Congregational and Baptist Churches had given up their service to attend. Rev. D. S. McCaslin preached an appropriate sermon in the Presbyterian Church, and Rev. H. S. Mills, Rev. Dr. Moore, and your Superintendent addressed the attentive audience in the Methodist Episcopal Church.

**NEBRASKA, COLORADO, AND WYOMING.**—The month of September has been occupied largely with attendance upon ecclesiastical gatherings. I have attended



five conferences and synods, at each of which I received a royal welcome. In addition I have attended eight anniversaries of auxiliaries.

In all these meetings the various pastors of the places where the meetings were held have participated. I have travelled 2,414 miles and been from home twenty-nine days. It has been a month of abundant labors. I hope the harvest will be correspondingly abundant.

**NEW JERSEY AND DELAWARE.**—The second Sabbath in September was spent in Jersey City, where the people seemed to appreciate the discourses delivered in the interest of the Bible cause, and contributions will be larger than last year.

September 16th I met the Somerset County Bible Society at Lamington, N. J. This is one of our oldest auxiliaries; and, though the day was stormy, the meeting was well attended and full of interest. The pastor of the Presbyterian Church, Rev. Mr. Hanner, and his people gave us a royal welcome and delightful entertainment. Rev. J. T. Schock delivered the annual sermon in the morning, and in the afternoon Dr. Henderson, of Annonedale, N. J., Dr. T. W. Chambers, of New York, and your Superintendent delivered addresses.

I attended the annual meeting of the Warren County Bible Society on Thursday, September 18th, at Hainesburg, N. J. Addresses were delivered by Rev. Dr. Butler, pastor of the Presbyterian Church, Blairstown, Rev. G. W. Smith, of the Methodist Episcopal Church, Hackettstown, and by myself. The attendance was good, and the meeting a very delightful one. By direction of the society, the treasurer, J. R. Bennett, Esq., gave me a check for \$200, as a donation to the American Bible Society.

The closing Sabbath of September I preached to the Presbyterian congregation at Moorestown, N. J., in the morning, and in the evening at the Methodist Episcopal Church, Bridgeboro. The pastors of these churches are both young men and ardent supporters of the Bible cause. It is one of the hopeful indications of our work that young and progressive ministers give us their hearty co-operation. Rev. Chalmers Martin, pastor of the Presbyterian Church at Moorestown, was for a short time a missionary in Siam, and is now the efficient president of the Burlington County Bible Society.

**NEW YORK.**—I opened my work at the Clifton Springs Sanitarium, where I had a large meeting and obtained four life members of the Society. A few counties have lately been canvassed, and some three counties are now being canvassed. Cayuga County Society will canvass that county as soon as a suitable agent can be secured. Rev. E. A. Mirick, the canvasser of Jefferson County, is doing an excellent work. Your Superintendent hopes by the end of next month to be better acquainted with the condition of the State, and to be able to render a more comprehensive report.

**OHIO.**—My time in September was very much occupied in laboring with pastors at their annual ecclesiastical gatherings. I visited three Methodist Episcopal Conferences, one evangelical association, and one United Brethren, besides a union pastors' meeting. I was heard with more than the interest of

former years in presenting facts of the canvass of the past eight years, and in speaking of the American Bible Society's great undertaking.

**OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.**—The greater part of the month has been devoted to the interests of the Bible work in Montana. On Thursday, the 4th, I visited and addressed the Northwest Norwegian and Danish Methodist Episcopal Conference at Tacoma, Washington, and was much pleased to find the ministers so enthusiastic in the Bible work.

Tuesday evening, the 16th, I attended the annual meeting of Deer Lodge County Bible Society, at the Presbyterian Church in Deer Lodge. The sales made by this society during the year are much in advance of those of the previous year.

Thursday evening, the 18th, I attended the annual meeting of Beaverhead County Bible Society, at the Baptist Church in Dillon. The depository at Dillon is now in a good place, and in charge of a man who is interested in the circulation of the Scriptures.

---

**REV. DR. GEO. S. SAVAGE**, District Superintendent of the American Bible Society for Tennessee and Kentucky, recently stated in a public address concerning the work of the Society in the South that in the last eight years it had distributed 1,829,971 copies of the Scriptures. Of these 800,000 were paid for by the auxiliaries, and 1,000,000 donated at an expense of \$297,000, while the actual donations in money received were about \$25,000, *i. e.*, the expenditures exceeded the receipts by \$272,000. He said that he knew of one church that gave \$8,000 to foreign missions and only ten dollars to the American Bible Society. At the close of Dr. Savage's address Bishop Hargrove indorsed what he had said, and urged the conference to take up the annual collection for the Society as provided for in the Discipline.

---

#### HUDSON COUNTY BIBLE SOCIETY, N. J.

Since the last meeting of the Hudson County Bible Society we have been called to mourn the loss, by death, of two of its eminent friends and supporters, that of the Hon. Bennington F. Randolph, of Jersey City, who died a few months ago, and who for many years occupied, with high distinction to himself and signal benefit to the society, the office of president; and, in August last, that of the Hon. Garret Winants, of Bergen Point, who succeeded the first-named gentleman as president of the society, and who, at the time of his decease, was employed with other members of the board in promoting the circulation of the sacred Scriptures in various parts of Hudson County.

The work of exploration and supply has been commenced in various parts of Hudson County. But so far as the secretary has been as yet informed, and the statistics have been placed in his hands, the work has been completed only in Jersey City. It was done principally by two agents, one of whom was employed forty-one days, visiting 4,708 families and distributing 176 Bibles; and the other was employed fifty-seven days, visiting 9,310 families and distributing seventy-three Bibles. Seven churches visited 817 families



and distributed eighty Bibles. Special grants of thirty-one Bibles were made by the committee. Total, 14,835 families visited and 360 Bibles distributed.

In Hoboken, under the direction of the Rev. C. R. Barnes, the work is being prosecuted vigorously.

It may interest the numerous friends of the Rev. William Imbrie, D.D., and the Rev. J. L. Amerman, D.D., to be informed that these distinguished gentlemen are members of the committee in Japan having the oversight of the entire work of printing and distributing the Scriptures in that kingdom.

#### FULTON AND HAMILTON COUNTY BIBLE SOCIETY, N. Y.

The seventy-third annual meeting of this society was held Tuesday, Oct. 28th, in the Meth. Epis. Church at Northville. The board of managers, eleven of whom were present, convened at half-past eleven o'clock in the forenoon. In the absence of the president, Rev. J. A. Williamson, of Johnstown, was called to the chair, and prayer was offered by Rev. C. W. Rowley, of Gloversville. Rev. D. K. Van Doren, District Superintendent of the American Bible Society for New York State, was invited to sit with the board as a corresponding member.

A very thorough canvass of Fulton and Hamilton Counties has been made. Two hundred and seventy-three families were found to be destitute of the Bible, and the colporteur's visits to households averaged fifty per day during his term of service.

The report of the treasurer, Cyrus Stewart, was read and referred to an auditing committee, who upon examination found it to be very full and accurate. In contrast with its usual practice, the society finishes its present year over \$300 in debt, owing mainly to the expense of colportage work. It is hoped that the generous contributions of friends will soon relieve this indebtedness.

The meeting of the society proper took place in the afternoon, Rev. J. A. Williamson in the chair. An important amendment to the constitution was made authorizing the president and the two secretaries to change the date of the annual meeting when they deem it expedient. Mrs. H. E. Brooker of Northville and Mrs. W. E. Park of Gloversville were made life members of the Parent Society.

A discussion was then held upon the question, viz.: "Shall Righteousness be Taught in our Common Schools?" An able paper upon the question was read by Rev. George K. Fraser, of Northville, followed by a spirited and able discussion. In their views the speakers differed considerably, but the general feeling seemed to be that while the Bible should be read in our public schools, it is not expedient for teachers to present doctrinal views of it. Public school instructors ought to teach righteousness, but not theology.

The evening session began at 7.30 o'clock. Devotional services were conducted by Rev. W. E. Park, and the annual sermon was preached by Rev. C. W. Rowley, of Gloversville, from II. Timothy, iii. 16: "All Scripture is given by inspiration of God." The sermon was logical and able, and held the attention of the audience throughout. An address, concise, comprehensive, and able, was then given by the Dis-

trict Superintendent, Rev. D. K. Van Doren, after which the society adjourned to meet with the Presbyterian Church of Gloversville, on the first Sunday of October, 1891.

#### MADISON COUNTY BIBLE SOCIETY, N. Y.

The seventy-fourth annual meeting of the Madison County Bible Society was held in Cazenovia, N. Y., Thursday, October 30th, 1890. The occasion was one of more than ordinary interest. No agent has been employed in the county the past year. Very excellent and inspiring addresses were made by Rev. J. C. Mead, of Canastota, and Prof. N. Knight, of Cazenovia. The treasurer's report shows a balance of \$441 66 in his hands.

## BIBLE SOCIETY RECORD.

NEW YORK, NOVEMBER 20, 1890.

#### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 6th, 1890, Hon. Enoch L. Fancher, LL.D., President, in the chair.

Devotional services were conducted by Secretary Gilman.

A memorial paper concerning Mr. John H. Earle, one of the Managers of the Society, was adopted, and placed upon the records of the Board.

The outlines of a plan for observing the Seventy-fifth Anniversary of the Society in May, 1891, were presented by the Committee on Anniversaries, and approved by the Board.

Among the communications presented to the Board from other lands were letters from London and Glasgow, communicating the action of the Bible societies of Great Britain in respect to measures proposed by the Shanghai Missionary Conference for securing standard union versions of the Bible; from Dr. Wood, of Buenos Ayres, testifying to his high appreciation of Mr. Pratt's work on the Spanish version; from Mr. Kilbon, of Natal, presenting a request for more Zulu Scriptures; from Mr. Carrington, of Bangkok, with an account of a boating-trip he had made in Siam; and from Rev. N. Madsen, telling what he had done to circulate the Scriptures in Bengal, and asking help to meet the expense of a trip into the interior.

The Board listened with profound interest to some particulars relating to the imprisonment in Peru of their Agent, Rev. F. Penzotti, for the alleged crime of preaching the gospel and circulating the Holy Scriptures, and passed resolutions expressing their deep sympathy with him and his family, and their hope that he may be speedily set at liberty.

The Treasurer reported that he had that day received from Mr. Elliott F. Shepard and Mr. Augustus D. Shepard, of New York, certain bonds and mortgages and certificates of stock, amounting



in the aggregate to the par value of \$52,893 64, intended to be the beginning of a memorial fund of \$100,000 in honor of their father, the late Fitch Shepard, the income of which eventually is to be used to promote the charitable purposes of the American Bible Society; whereupon a vote was passed returning the thanks of the Board to these gentlemen for their generous contributions already made and further intended in respect of this fund.

The issues from the Bible House in October were 107,910 volumes; issues since April 1st, 579,568 volumes.

### MR. JOHN H. EARLE.

This Board is called upon to record the death, on the 3d day of October, of another of their associates, Mr. John H. Earle, one of its oldest Managers in point of service. Mr. Earle was elected a Manager of the Society in 1869, and served upon the Committee on Nominations from 1869 till 1879, when the revision of the By-laws transferred the duties of that Committee to the Committee on General Reference. He also served on the Committee on Legacies from 1873 until his decease.

His interest in this Society was constant, and manifested in many ways. He was profoundly convinced that its work was of God, and that it prepared the way for those self-sacrificing men who carry the blessed gospel to the remote parts of the earth, as well as to the ignorant and destitute of our own land, and that it was in every sense a true missionary Society. To its support he was ever a willing and generous giver, commending it to the consideration of all with whom he had influence.

Mr. Earle was devotedly attached to the Protestant Episcopal Church, of which he had been a member from his earliest youth, and his earnest Christian faith led him to interest himself in some of its many charities. A trusted friend of the late revered Muhlenberg, he became concerned with him in the establishment of St. Luke's Hospital, in this city, and continued in its management from its inception until his death, and for the last eleven years served as its honored president. He was also interested in and an officer and manager of the Society of St. Johnland, and in it he showed a warm and unabated interest, even after he was compelled by the state of his health to occupy a less conspicuous position in its councils.

In the business world he was connected with many of our best financial institutions, and was diligent in all the duties devolving upon him and trusted and respected by his associates. Singularly retiring and unambitious in character, he was yet a man of the deepest religious feeling, and full of good works; and no cause that looked to the relief of suffering or the improvement of the condition of the helpless and needy ever appealed to him in vain.

The death of such a man is a public loss; and those of us who were privileged to share his friendship knew how near he lived to the Saviour, and the firm and steadfast trust with which he looked to the end through the burden and trial of suffering which surrounded his last years.

Let us thank God and take courage that such a man has lived and labored amongst us, and given us such a noble example of Christian faith to follow.

This Board, sensible of its own loss, desires to record upon its minutes this testimony of their affectionate regard for their departed associate, and direct that a copy thereof be sent to his widow and daughter, and also published in the *Bible Society Record*.

### SEVENTY-FIFTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

The Managers at their last meeting voted to observe the Seventy-fifth Anniversary of the Society in 1891, with appropriate public exercises. Due notice will be given of the several features of the proposed commemoration. It is greatly to be desired that the auxiliary societies throughout the land should mark the year, either at the time of their respective anniversaries or by holding special meetings for the purpose. The auxiliary societies are earnestly requested to send delegates to the meetings to be held in New York in May next under the auspices of the Parent Society.

#### *Deceased Directors.*

Rev. Augustus Webster, D.D., Baltimore, Md.  
Rev. Austin Phelps, D.D., Andover, Mass.  
Rev. Edwin H. Reinhart, Elizabethport, N. J.

#### *Deceased Members.*

Rev. Samuel H. Hall, D.D., Newark, N. J.  
Rev. Loyal Young, D.D., Butler, Pa.  
Rev. Alexander R. Banks, Rocky Mount, La.  
Mrs. William F. Harris, Brooklyn, N. Y.  
Mrs. Sarah E. Titus, Syracuse, N. Y.  
Mrs. John Tatlock, Pittsfield, Mass.  
Revillo C. Hatch, Fayetteville, N. Y.  
Charles L. Hubbell, M.D., Williamstown, Mass.  
Amos K. Hedden, Syracuse, N. Y.  
Rev. William H. Carr, Albany, N. Y.  
Charles Crouch, Greenbush, N. Y.  
Edward Elliott, East Greenbush, N. Y.  
Lewis Cowles, Hadley, Mass.  
Oliver Stanley, New Britain, Ct.  
Mrs. Martha S. Lawrence, Painesville, Ohio.  
Rev. James M. Sherwood, D.D., Brooklyn, N. Y.  
Rev. Edward P. Wild, D.D., Manchester, Vt.  
Rev. S. P. Cushing, East Burke, Vt.  
Samuel Tutill, M.D., Poughkeepsie, N. Y.  
Mrs. M. A. C. Beatty, Steubenville, Ohio.  
Daniel Butler, Green Bay, Wis.  
Mrs. Emma M. Putney, Ionia, Mich.

#### *Summary of District Superintendents' Reports for the month of September, 1890.*

Number of District Superintendents reporting.....	22
Auxiliaries, Branches, etc., visited.....	158
Anniversaries attended.....	56
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause	221
Letters sent.....	1,895



Miles travelled on official duty.....	14,213
Donations and subscriptions secured for Bible cause	\$3,577 53

*Summary of Bible Distribution in September, by 59 Colporteurs and 21 County Agents reporting.*

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,176	595
Miles travelled.....	13,257	5,814
Families visited by them.....	16,471	15,359
Families found without a copy of Scriptures	2,366	2,006
Families supplied by sale or gift.....	1,695	1,120
Destitute individuals supplied in addition.	999	480
Number of books sold.....	6,512	2,516
Value of books sold.....	\$2,487 28	\$1,014 45
Number of books distributed gratuitously.	1,311	1,238
Value of books distributed gratuitously...	\$319 35	\$265 72
Contributions received.....	239 95	1,042 08

*Summary of 51 Annual Reports of Auxiliary Societies, received in October, 1890.*

Receipts from sales in twelve months.....	\$1,947 33
Receipts from collections and donations.....	934 24
Paid American Bible Society on book account.....	2,138 26
Paid American Bible Society on donation account..	263 16
Expended on their own fields.....	331 11
Value of books donated.....	187 73
Value of stock on hand at date.....	3,592 47
No. of these auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	1,245
Families found destitute.....	125
Destitute families supplied.....	121
Destitute individuals supplied in addition.....	92
Sabbath and other schools supplied.....	5

## RECEIPTS IN OCTOBER, 1890.

### LEGACIES.

Brooks, Henry, late of Waterbury, Ct.	\$1 88
Folts, Daniel V., M.D., late of Boston, Mass.	500 00
Ford, Temperance, late of Litchfield, Mass.	596 08
Ford, Heman, late of Litchfield, Mass.	1,052 37
Ferguson, Julia, late of Orange Co., N. Y.	500 00
Gross, Harriet, late of New York....	1,000 00
McKelvey, John, late of Coultersville, Ill.	50 00
Story, Adoniram, late of Boston, Mass.	300 00
Small, Elizabeth P., late of Springfield, Ohio.....	1,350 00
	\$3,550 28

### CHURCH COLLECTIONS.

#### ALABAMA.

Alabama Conference, Meth. Ep. Ch..	\$1 00
Blaine, St. John's Meth. Ep. Ch. South	2 25
" Highland Pres. Ch.....	16 25
Bessemer, Meth. Ep. Ch. South.....	1 56
Cincinnati Conference, Meth. Ep. Ch.	3 00
Colera, Meth. Ep. Ch. South.....	1 75
Pine Level, Meth. Ep. Ch.....	5 00

#### ARKANSAS.

Atkins, Cumberland Pres. Ch.....	1 50
Batesville, Pres. Ch.....	15 00
Dobyville, Pres. Ch.....	4 30
Hamburg, Pres. & Meth. Churches...	9 75
" African Meth. Ch.....	2 75
Leedsville, Union Churches.....	6 60
Relf's Bluff, Ebenezer Associate Reformed Pres. Ch.....	4 15

#### CONNECTICUT.

Bridgeport, Washington Park Meth. Ep. Ch.....	12 00
New London, First Cong. Ch.....	8 35
Stamford, Meth. Ep. Ch.....	53 00

#### CALIFORNIA.

California Meth. Ep. Conference....	100 00
" German Meth. Ep. Mission Conference.....	25 00
Southern California Meth. Ep. Conf..	55 00

#### COLORADO.

Buena Vista, Meth. Ep. Ch.....	1 00
Georgetown, Meth. Ep. Ch.....	4 00
New Windsor, Meth. Ep. Ch.....	3 00

#### FLORIDA.

Defuniak, Pres. Ch.....	1 07
Live Oak, First Pres. Ch.....	4 00
Quincy, Pres. Ch.....	8 71

#### GEORGIA.

Savannah Conference, Meth. Ep. Ch.	1 00
------------------------------------	------

#### IDAHO.

Idaho Meth. Ep. Conference.....	19 25
---------------------------------	-------

#### ILLINOIS.

Anna, Meth. Ep. Ch.....	\$1 00
Central Illinois Conf., Meth. Ep. Ch..	69 53
Rock River Conf., Meth. Ep. Ch.....	162 73
" " M. E. Ch., White-side Fund.....	15 00
Southern Illinois Conf., Meth. Ep. Ch.	51 00

#### INDIANA.

Indiana Conference, Meth. Ep. Ch..	129 25
North Indiana Conf., Meth. Ep. Ch..	1 00
South East Indiana Conf., M. E. Ch..	59 00
Terre Haute, Asbury Meth. Ep. Ch..	12 00
" " Centenary Meth. Ep. Ch.	30 00

#### IOWA.

Charles City, German Meth. Ep. Ch..	2 00
Des Moines Conf., Meth. Ep. Ch.....	74 70
Iowa Conference, Meth. Ep. Ch.....	165 00

#### KENTUCKY.

Kentucky Conference, Meth. Ep. Ch.	1 00
" Conf., Meth. Ep. Ch. South	19 26
Lexington Conf., Meth. Ep. Ch.....	28 75
Louisville Conf., Meth. Ep. Ch. South	30 15
Point Lick, Pres. Ch.....	12 15

#### LOUISIANA.

Louisiana Conference, Meth. Ep. Ch.	35 00
-------------------------------------	-------

#### MAINE.

Thomaston, Meth. Ep. Ch.....	3 00
------------------------------	------

#### MICHIGAN.

Michigan Meth. Ep. Conference.....	466 51
------------------------------------	--------

#### MINNESOTA.

Minnesota Conference, Meth. Ep. Ch.	48 50
-------------------------------------	-------

#### MISSOURI.

Kirkwood, Churches of.....	28 30
Missouri Conf., Meth. Ep. Ch. South.	64 10
St. Louis, St. John's M. E. Ch. South.	50 00
St. Louis Conf., Meth. Ep. Ch. South.	56 65
S. W. Missouri Conf., M. E. Ch. South	40 40

#### NEBRASKA.

Central City, Meth. Ep. Ch.....	6 00
---------------------------------	------

#### NEW MEXICO.

El Rito, Churches of.....	3 00
New Mexico, Mission Meth. Ep. Ch..	7 00

#### NEW YORK.

New York, First Pres. Ch.....	25 00
Fort Miller, Reformed Ch.....	6 00
Genesee Conference, Meth. Ep. Ch..	350 00
Piensauteville, Meth. Ep. Ch. ....	2 00
Poughkeepsie, First Reformed Ch.....	9 26

#### NEW JERSEY.

Belvidere, Pres. Ch.....	12 30
" Meth. Ep. Ch.....	12 79
Elizabeth, First Pres. Ch.....	77 14
" Marshall Street Ch.....	33
Pemberton, Meth. Ep. Ch.....	30 00
Tremont, First Pres. Ch.....	5 00

#### NORTH CAROLINA.

Alamance, Pres. Ch.....	3 50
North Carolina Conf., Meth. Ep. Ch..	20 00

#### OHIO.

East Ohio Conference, Meth. Ep. Ch.	465 70
-------------------------------------	--------

#### OREGON.

Oregon Conference, Meth. Ep. Ch....	29 15
-------------------------------------	-------

#### PENNSYLVANIA.

Chillicoque, Pres. Ch.....	\$8 50
Moorestown, Pres. Ch.....	1 50

#### SOUTH CAROLINA.

Capers, Chapel Meth. Ep. Ch. South..	5 25
Mayesville, Church at.....	10 35
Yorkville, Meth. Ep. Ch. South.....	5 40

#### SOUTH DAKOTA.

Appomattox Union S. S.....	86
Brookings, Pres. Ch.....	5 10
Northwestern German M. E. Conf....	10 00

#### TEXAS.

Jefferson, Meth. Ep. Ch.....	1 00
------------------------------	------

#### WISCONSIN.

Plover, Meth. Ep. Ch.....	2 55
West Wisconsin Conf., Meth. Ep. Ch.	101 85

#### WASHINGTON TERRITORY.

Northwest Norwegian and Danish Meth. Ep. Conference.....	8 00
Puget Sound Conf., Meth. Ep. Ch.....	29 00

#### FOREIGN LANDS.

Norway Mission Conference, Meth. Ep. Ch., Norway.....	\$1 25
	\$3,288 20

### GIFTS FROM INDIVIDUALS.

Bass, Rev. W. C., D.D., Macon, Ga....	\$5 00
Bell, Emma L., Milnor, N. D.....	5 00
Centre Point M. E. Ch., South, Camp Meeting, Ark.....	13 35
Daviss, A. T., St. Louis, Mo.....	7 65
Foster, Henry, M.D., Clifton Springs, N. Y.....	90 00
Friends at Clifton Springs, N. Y.....	30 00
Harris, Young L. G., Athens, Ga....	100 00
Lyman, Mrs. Mary S., South Gardner, Mass.....	150 00
Lozenby, Charles, Beltona, N. Y.....	100 00
Mead, E. D., Shortsville, N. Y.....	10 00
Soochow Bible Society, China.....	17 00
Yokohama United Club, Japan.....	15 00
	\$543 00

### AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Anniston, Ala.....		\$13 00
Ashley Co., Ark.....		41 82
Aurora, Ill.....		30 00
Adams Co., Ill.....		25 00
Arkansas City, Ks.....		13 25
Augusta, Ks.....		24 70
Atchison Co., Ks.....		9 41
Alpena Co., Mich.....	\$6 00	9 53
Adams Co., Ohio.....		2 76
Antwerp & Vic., Ohio.....		20 00
Abbeville Co., S. C.....		25 00
Aberdeen, S. D.....	25 00	7 44
Amherst & Vic., Wis.....		71 40
Boulder Co., Col.....		20 72
Barnesville, Ga.....		16 48
Bartholomew Co., Ind.....		12 45
Boon Co., Ind.....		



Credited as Donation.		Credited on Account.	Credited as Donation.		Credited on Account.	Credited as Donation.		Credited on Account.
Blackwood Co., Ind.....	\$42 26		Cleveland & Vic., Ohio.....	\$65 00		Hannibal, Mo.....	\$28 25	
Brecken Co., Ky.....	26 89		Cincinnati Young Men's,			Hickory, N. C.....	28 00	
Brown Co., Minn.....	53 30		Ohio.....	309 01		Hicksville, Ohio.....	4 00	
Baldwyn Bible Com., Miss..	28 05		Charleston, S. C.....	\$200 00		Hancock Co., Ohio.....	90 00	
Beaverhead Co., Mon.....	31 75		Codington Co., S. D.....	57 77		Hawaiian Evangelical Ass.,		
Brooklyn City, N. Y.....	300 00		Cooke Co., Texas.....	84 55		S. I.....	111 60	
Bergen Co., N. J.....	\$150 00		Columbia County (by Lodi			Harrison Co., Texas.....	75 80	
Buncombe Co., N. C.....	14 70		Branch) Wis.....	23 61		Houston German, Texas...	49 06	
Beadle Co., S. D.....	58 80		Dodge Co., Ga.....	22 64		Harrison Co., W. Va.....	56 85	
Brookings Co., S. D.....	39 73		Du Page Co., Ill.....	100 00		Independence Co., Ark.....	35 10	
Bristol and Goodson Co.,			Dade Co., Mo.....	5 15		Ipswich, S. D.....	9 81	
Tenn.....	50 00		Dixon Co., Neb.....	6 73		Industry Co., Texas.....	12 00	
Camden, Ark.....	30 00		Dakota Co., Neb.....	15 13		Jefferson Co., Ala.....	46 00	
Catoosa Co., Ga.....	3 66		Douglas Co., Neb.....	25 00		Jackson Co., Ark.....	1 13	
Coweta Co., Ga.....	8 48		Dutchess Co. Female, N. Y.	270 14		Jefferson Co., Ark.....	1 85	
Chicago, Ill.....	438 78		Darke Co., Ohio.....	31 41		Jennings Co., Ind.....	9 59	
Coles Co., Ill.....	11 10		Dallas Co., Texas.....	25 00		Jackson Co., W. Va.....	\$7 00	
Cerro Gordo Co., Ia.....	14 05		Eufaula, Ala.....	52 63		Knoxville, Tenn.....	66 92	
Crawford Co., Ia.....	25 00		Eminence, Ky.....	3 50		Kewaunee Co., Wis.....	4 50	
Clay Co., Ia.....	15 00		Floyd Co., Iowa.....	41 89		Lafayette Co., Ark.....	8 90	
Cloud Co., Ks.....	84 00		Ford Co., Ill.....	20 81		Longmont & Vic., Col.....	32 00	
Covington & Vic., Ky.....	100 00		Fulton Co., Ky.....	21 65		Lee Co., Ill.....	35 00	
Chippewa Co., Minn.....	15 10		Freedom Welsh, N. Y.....	93 35		Lake Co., Ohio.....	100 37	
Cottonwood Co., Minn.....	1 49		Foulke Co., S. D.....	7 75		Madison Co., Ala.....	15 00	
Calumet Co., Mich.....	46 81		Gordon Co., Ga.....	21 08		Marengo & Vic., Ill.....	40 03	
Colfax Co., Neb.....	15 60		Greene Co., Ga.....	11 58		Monroe Co., Iowa.....	6 80	
Columbia Co., N. Y.....	64 92		Greene Co., Mo.....	13 50		Mahaska Co., Iowa.....	38 48	
Cayuga Co., N. Y.....	15 00		Gloucester Co., N. J.....	91 33		McCracken Co., Ky.....	11 53	
Caledonia, N. Y.....	10 00		Greene Co., Wis.....	31 13		Massachusetts.....	513 82	
Cortland Co., N. Y.....	134 08		Howard Co., Ark.....	24 70		McLeod Co., Minn.....	14 16	
Craven Co., N. C.....	10 00		Hendricks Co., Ind.....	41 77		Marion Co., Miss.....	82 00	

## FINANCIAL STATEMENT

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	5,350 28	3,288 20	2,622 30	548 00	24 50	.....	486 95	1,168 03	.....	3 25	\$	\$
Transfers.....	.....	.....	71 44	.....	8 20	.....	.....	.....	.....	72 00	151 64	13,491 51
From Auxiliaries.....											357 05	10,645 34
“ The Trade.....											11 97	1,665 63
“ Rents.....												2,449 12
“ Investments subject to Life Interest.....												186 96
“ Interest on Available Funds.....												110 73
“ Building Alterations.....												100 00
“ Electric Light.....												90 50
“ Merchants' Bank—Borrowed to Meet Current Expenses.....												15,000 00

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	.....	2,357 28	255 08	.....	.....	.....	2,612 36
Transfers.....	30,949 66	467 96	.....	732 69	5 33	32,155 64	.....
Total Transfers.....						32,676 30	46,352 15
“ Cash Receipts.....							3,651 14
Cash Balance from September, 1890.....							\$50,003 29

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.



	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Missoula Co., Mon.....		\$70 00	Scotland Co., Mo.....		\$59 70	Westchester Co., N. Y.....	\$1,000 00	\$351 02
Mayesville, S. C.....	2 23		St. Louis Co., Mo.....		150 00	Washington Co., N. Y.....	75 36	212 99
Mossy Creek, Tenn.....	11 82		St. Louis German Confer- ence, Meth. Ep. Ch., Mo...		96 17	Waverly & Vic., Ohio.....		13 00
Nemaha Co., Ks.....	5 52		Swift Co., Minn.....		5 11	Wheeling & Ohio Co., W. Va.		66 28
Newport & Vic., Ky.....	1 50		Somerset Co., N. J.....		500 00			
Nemaha Co., Neb.....	22 82		San Miguel Co., N. M.....		20 33			
New Market, Tenn.....	21 34		St. Lawrence Co., N. Y.....		17 82			
Owingsville & Vic., Ky.....	20 25		Schoharie Co., N. Y.....	\$8 56	21 44			
Olmsted Co., Minn.....	11 00		Schenectady Co., N. Y.....		150 00			
Oregon.....	144 16		Salem, Ohio.....		16 00			
Outagamie Co., Wis.....	31 00		Shelby Co., Ohio.....		36 17			
Pulaski Co., Ga.....	16 62		Spartanburg Co., S. C.....		25 40			
Perry Co., Ill.....	2 82		Sauk Prairie, Wis.....		27 65			
Putnam Co., Ind.....	35 28		Telfair Co., Ga.....		25 75			
Polk Co., Iowa.....	52 50		Tallaferro Co., Ga.....		9 75			
Perry Co., Ohio.....	12 97		Tracy Co., Minn.....		19 85			
Pennsylvania.....	2,000 00		Thurston Co., Neb.....		9 80			
Parker Co., Texas.....	22 25		Tompkins Co., N. Y.....		60 35			
Portage Co., Wis.....	8 78		Union Co., Ill.....		19 30			
Redwood Co., Minn.....	31 85		Van Zandt Co., Texas.....		30 00			
Rockland Co., N. Y.....	\$35 90		Victoria Co., Texas.....		33 00			
Reldsville, N. C.....		52 50	Virginia.....		225 00			
Rhode Island, R. I.....		500 00	Vermont.....	230 00	290 32			
Saline Co., Ill.....		48 96	Wayne Co., Ga.....		1 00			
Summer Hill, Ill.....	5 00		West Point, Ga.....		25 00			
St. Clair Co., Ill.....		70 00	Wilkes Co., Ga.....		4 61			
Story Co., Iowa.....		26 95	Winnebago Co., Ill.....		108 14			
Sumner Co., Ks.....		18 37	Wayne Co., Iowa.....		9 09			
Sharpsburg & Vic., Ky.....		30 25	Wexford Co., Mich.....		10 00			
Spencer Co., Ky.....		29 11	Warren County, N. J.....	200 00				
Silver Bow Co., Mon.....		104 65						

## FROM SALES OF BOOKS DONATED.

Davis, Rev. Charles, Midlothian, Tex.	\$10 17
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa...	14 33
	\$24 50

## SALES REPORTED BY FOREIGN AGENCIES.

China Agency, China.....	\$1,168 03
--------------------------	------------

## MISCELLANEOUS.

Trade Sales.....	\$1,665 63
Retail Sales.....	2,357 28
Rentals.....	2,449 12
Sales of Waste Materials.....	255 08
Income from Trust Funds.....	486 95
“ “ Available Funds.....	110 73
“ “ subject to Life Interest.....	186 96
Loan Account.....	15,000 00
Electric Light.....	90 50
Building Alterations.....	100 00
Sundries.....	3 25
	\$22,705 50
Total Receipts.....	\$46,352 15

## FOR OCTOBER, 1890.

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Expenses.	Colpor- teurs' Salaries and Expenses.	Foreign Agencies.	Grants to Mission'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,452 35	20 99	12,167 78	....	220 20	138 58	....	118 85	.....	42 35	\$	\$
Transfers...	....	....	....	....	365 43	2 30	3,130 67	2,143 23	551 35	1,468 18	7,661 16	16,161 10
Auxiliaries—Value of Books Supplied, &c.....											18,332 36	25
The Trade— “ “ “ “.....											3,832 45	
Books for the Blind on Account of Burr Legacy Income.....											67 41	
Bible House Expenses.....												942 68
General Salaries and Expenses.....											132 03	2,683 72
Interest on Life Investment.....												159 58
Electric Light.....												7 12

## DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manu- factory.	Machin'y & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Boxes for Electro Plates.		
Cash.....	12,140 05	11,977 61	59 20	381 36	35 72	505 71	380 75	....	66 00	....	25,546 40
Transfers..	....	....	....	....	....	3 50	....	55 10	.....	2,592 29	2,650 89
Total Transfers.....											32,676 30
“ Cash Disbursements.....											45,500 85
Cash Balance forward to November, 1890.....											4,502 44

N B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$50,003 29



## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	} Secretaries.
WILLIAM FOULKE.....	
CALEB T. ROWE.....	Treasurer.
	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of a special, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, <i>Birmingham, Ala.</i>
Arkansas.....	Rev. W. H. VERNOR, D. D., <i>Little Rock, Ark.</i>
California & Nevada.....	Rev. JOHN THOMPSON, D. D., <i>Oakland, Cal.</i>
Georgia.....	Rev. HERBERT P. MYERS, <i>Barnesville, Geo.</i>
Illinois.....	Rev. E. G. SMITH, <i>Princeton, Ill.</i>
Indiana.....	Rev. W. J. VIGUS, <i>Wabash, Ind.</i>
Iowa.....	Rev. R. W. HUGHES, <i>Grinnell, Iowa.</i>
Kansas.....	Rev. S. D. STORRS, <i>Topeka, Kansas.</i>
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., <i>Covington, Ky.</i>
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, <i>New Orleans, La.</i>
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, <i>Appleton, Wis.</i>
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, <i>Minneapolis, Minn.</i>
Missouri.....	Rev. J. W. LEWIS, D. D., <i>St. Louis, Mo.</i>
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D. D., <i>Blair, Neb.</i>
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, <i>Westfield, Union Co., N. J.</i>
New York.....	Rev. D. K. VAN DOREN, <i>Quaker Street, N. Y.</i>
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., <i>Spartanburg, S. C.</i>
Ohio.....	Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i>
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, <i>Salem, Oregon.</i>
Texas.....	Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i>
West Virginia.....	Rev. THOMAS COTTON, <i>Parkersburg, W. Va.</i>

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1890, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.